2:Shryock H-4, 5 (no date)1931 AF14 Central China AF14

Yellow paper, called Huang Piao, which is not the same paper used in presenting petitions. 782

Any kind of food, cooked or uncooked, chickens, goats, pigs and oxen, but not, so far as I know, water-buffalos or horses. Animals are not offered in Buddhist temples. I do not know of any instance in Anking where the offering was cooked or burnt before the altar. Wine and tea are also offered, and sometimes the blood of the sacrificed animals.

Wooden placques bearing complimentary inscriptions, called Pien or Pien Eh. Sometimes the inscriptions have four characters, sometimes the one word Ling, or efficiency. The latter are thank offerings for answered prayer, the former are gifts to the god by persons of distinction.

Pairs of scrolls called Tui Tzi, or opposites, each containing the same number of characters, each character balancing the one in the same position on the other scroll. Sometimes these inscriptions are written on the columns of the hall, or on opposite sides of the altar.

A rich man who wishes to acquire merit may present sacrificial vessels, streamers with texts written on them, ornamental lamps or any temple fixture. He may redecorate the hall or even erect a new building with an endowment provided.

There are a number of things which might be mistaken for offerings. 774
A box is usually found beside the altar into which worshippers drop money. 788
This is not offered to the god, however, but is a payment to the priests for 553
incense or for striking gongs and other services. Worshippers sometimes place a piece of straw upon the altar to remind the god of their prayer, but it is not a gift. I would class firecrackers with music as an observance in honor of the god but not an offering in the strict sense. The monks post on the walls the lists of benefactors, schedules of services and tables showing the cost of various masses and other ceremonies. They also give religious names to children on request, write these on red paper, and paste them on the columns. This last is mainly a Buddhist practice.

There does not seem to be anything which could be called a work of 778
art in the Anking temples, though there may be manuscripts and pictures 532